

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."

—HOLY QUR-AN, 33 : 4.

"There will be no prophet after me."

—PROPHET MUHAMMAD.

The

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CONTENTS

	Page
BY THE LIGHT OF THE HOLY QUR-AN	81
RELIGION AND GOVERNMENT	82
ISLAM AND TOTALITARIANISM	
By Prof. Dr. Muhammad Ihsan Ullah Khan	83
WANTED STRONG STALWART MUSLIMS	
By a British Muslim	93
TRUTH IN CONTROVERSY	
By Muhammad Sadiq Dudley Wright, D. Phil., F.S.P.	96
ISLAM AND ITS FOUNDER	
By Maulvi Aftab-ud-Din Ahmad	100
THE WAY OF LIFE—The Guidance (7)	
By William-Bashyr Pickard, B.A. (Cantab.)	105
JESUS—SON OF MARY—HIS BIRTH & DEATH	
By Khwaja Nazir Ahmad, Bar. at-law	111
CORRESPONDENCE	120

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CONTENTS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ
وَيَا نَبِيَّ الْبَرِّ

THE ISLAMIC REVIEW

Vol.
XXXVI

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No. 3

BY THE LIGHT OF THE HOLY QUR-AN

"Allah is the light of the heavens and the earth ; a likeness of His light is as a pillar on which is a lamp, the lamp is in a glass (and) the glass is as it were a brightly shining star, lit from a blessed olive tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not—light upon light—Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is cognisant of all things."

—The Holy Qur'ān, Ch. XXIV, v. 35.

The Purport

Islam represents on earth the primordial light which exists with God. It is so eminent in its position among the creeds and systems of the world that its presence can be noticed from far and near. It is preserved in hearts that are not only strong enough to prevent it from being blown out by the storm of evil passions, but also sparkling like bright stars. Its light in the world is fed by feelings that are universal and international in their embrace—feelings by themselves so clean, healthy and illuminating that they are capable of throwing their wholesome lustre on human affairs, even if Divine revelation were not there to make their light stronger. The revealed light of Islam, however, makes the native light of these pure-hearted people doubly shining. But the advantage of this Divine light comes only to those who apply to God in a sincere and humble spirit, because the light belongs to Him and He alone knows who deserve it and who not.

RELIGION AND GOVERNMENT

Church and State

Church as it is generally understood today connotes the body of priests claiming to represent the founder in the matter of interpreting the religion of Christianity, and of guiding the lives of the believers. But it is forgotten that this is not the only, nor the original, meaning of this word. It also means, and this is the more important meaning, the whole community of believers in the Christian faith. The fact is that in the early days the framework of Christian socio-religious life was of a democratic nature. The oligarchy of priesthood had not yet established itself as the sole agency of God to interpret religion to the believers in the mission of Christ. The term "church" as used in those days comprised all the members of the new faith. Later, however, the body of scholars, who comprised the executive, came to claim and exact supernatural authority to the exclusion of all other believers and, thenceforward, the word seems to have assumed the peculiar sense now current in Christendom. Instead of meaning the whole body of believers the term came to mean the executive body with supernatural powers added to their authority. As it happens, however, of all the departments of life, religion is the least capable of bearing any institutionalism. So long as it is in a pure and unsullied state in the hands of a God-realised person like Christ and Muhammad, it is the source of all true morality, humanism and tolerance. But the moment it becomes vested in a body of authoritative persons who are devoid of religious experience and who are to interpret it only through logic and speculation, it becomes hardened into what is called dogmatic theology. It is this unfortunate fact of history that has made it necessary for all decent societies to effect a separation between the administrative policy of a state and the policy of the church meaning a body for corporation of priests who come to sit in the throne left vacant by the founder. It is the domination of this latter element in the state policy and civil administration that has been termed theocratic form of government, and has been dreaded by

RELIGION AND GOVERNMENT

all progressive political thinkers. Not to speak of European leaders of thought in the post-Reformation days who brought about that great change in the state policy of European nations called 'separation of the Church and the State' even such an ardent and devout Hindu of our days who is regarded an Avtar by his people, I mean the late Mahatma Gandhi, felt compelled to speak in favour of such a separation in the newly emerged state of Hindustan. In the course of a prayer meeting held in Delhi on November 4, when asked if the Indian Union was to be a theocratic state and were the tenets of Hinduism to be imposed on Non-Hindus, he frankly replied that he hoped not "because in that case the Indian Union would cease to be a land of hope and promise." Indeed, it is this particular aspect of the question, *viz.*, the imposition of religious beliefs and practices on the reluctant that forms the crux of the whole question. Religious fervour in the ordinary man, particularly in the priesthood, has the weakness of impatience, intolerance, and dogmatism. This is obviously detrimental to the true interests of religion as well as to the smooth development of progressive national life and has accordingly to be checked by enlightened and far-sighted statecraft. Enforced religion is as bad for national life as spontaneous religion is good for it, and official priesthood can scarcely afford to make religion a thing of the heart. Religion, to be sure, is purely an attitude of the heart and as such cannot be thrust upon any one by external measures. It is in a way a great service, therefore, rendered by enlightened political thinkers to religion to have prevented dogmatic and institutional theology from dominating the state policy of the progressive nations of the world. But this does not mean and can never mean that the bulk of our statesmen do not like religion itself influencing the policy and measures of the government. Thus even after the separation between State and Church in England, there continued to be such a thing as state Church and peculiarly enough the king happened to be the head of this Church in the place of the Pope, and Scotland and America which effected this separation in the thoroughest manner turned out to be the most enthusiastic and organised among Western nations in sending out their missionaries in the world and lending this movement all the indirect support of their respective States. So the

ISLAMIC REVIEW

protagonists of this theory never mean the separation of religion proper from the life of the nation or even from the state policy. Even today the Christian theory of rigid monogamy dominates the legislative policy of all Western States. Indeed, if Church means the whole body of Christians, or *Jamā'at* of believers, as it should be called in the case of the Islamic faith, such a separation is an impossibility, because in a democratic state, the state policy being guided and controlled by the popular feeling, the religious feelings of the people cannot but permeate the general administration of the state. It is the realisation of this fact which made a Turkish Ambassador in London make the following significant statement in the course of his presidential remarks on the occasion of the Prophet's Birthday Anniversary held in London some years back :

"Although our Turkish state is not an Islamic State, we Turkish people are Muslim by faith."

Her Excellency Mrs. Sarojini Naidu gives expression to the same truth in regard to the Hindu religion when she observed in the course of a press conference recently :

"With the dawn of democracy and freedom, there is a change in the balance of power in the Indian Union. And now the resurgent culture of those who have 86 per cent of the votes in the U.P. is inevitably becoming the culture of the State. So it was that saffron-robed Pandits chanted Vedic hymns from various corners of the Durbar Hall in U.P.'s Government House as the clock struck 12 on the night of August 14."

And even the late Mahatma Gandhi had this aspect of religion in his mind as is clear from his statement on the nature of government envisaged by him for Hindu India some twenty years back. Thus we find the following statement attributed to him by the *Times of India* in its issue for 4th February 1928 :

"Popular opinion cannot be gauged by the counting of heads or hands. Votes taken in this way I would not call the opinion of the *Panch*. It is not the hand raising of the *Panch* of whom it is said "the Voice of the Panch is the Voice of God." Rishis and ascetics practised penance and saw that the opinion of only those who practise penance, whose hearts are set on public good can be called the opinion of the people."

It is evident that the man who spoke these words cannot be opposed to religion proper influencing and even guiding the state policy of a nation. And while holding

RELIGION AND GOVERNMENT

and expressing this view the Mahatma unconsciously expounded the true position of all religions in relation to the State, not excepting the religion of Islam.

Indeed, it is only on rare occasions in history that one and the same man or body of men has wielded successfully the authority of a religious leader and of the executive head of the State. Not to speak of uninspired leaders even inspired teachers who have combined these two powers can be counted only on fingers. Barring Moses and Solomon, the whole Jewish history is a continuous succession of two separate heads. Even God-appointed kings like Saul and David had to be supplemented by a separate incumbency of prophethood. Samuel and Nathan had to work side by side with these inspired kings in guiding the affairs of the Jewish nation. It seems that, generally speaking, human nature is incapable of bearing the double burden of intensive religious culture and extensive application of religious principles to the details of material existence. And we should not think that Islamic history is any exception to this rule. It is only in the case of the Prophet himself and his first two Caliphs that we find the two functions successfully combined in a single leadership. The necessity for the separation of the two functions was felt even at the time of the third Caliph but became an established fact a little while later, when *Imams* and *Walis* began to appear as distinct leaders and patterns of religious life. The tragedy of this double leadership lies in the fact that while our statesmen began to be ultra-secular, our leaders of religion began to be increasingly indifferent to the actual life of man and his struggle with his surroundings. We may notice an 'Umar bin Abdul Aziz here, a Nasiruddin Khilji or an Aurangzeb there, but generally speaking our rulers were non-religious and our leaders of religion either dogmatic or hopelessly ignorant of the mundane affairs. Had this not been the case and had our rulers been more devout and our religious leaders more practical and better informed in matters of the world, we would have a different position today. As a religion, Islam has quite a good few advantages over other religions and this is generally unknown. Its one advantage is that its followers even when they are most ardent about their faith can not only afford but are actually required by their religion to be tolerant of other faiths and cultures as their scripture and

ISLAMIC REVIEW

authoritative traditions provide for such tolerance. The other advantage it possesses over its sister religions is that its other-worldliness is made to grow out of worldly duties and obligations. The one peculiarity has saved the Muslims from being ruthless exterminators of other faiths and cultures at any period of its history. The other peculiarity saved its adherents in general from the folly of ultra-secularism ending in mass atheism. The non-denial of the physical man in the demands of spiritual life is a safety valve against any such eventuality. A third peculiarity of Islam is that it has never had any organised and recognised priesthood foisted in its system. If any section of Muslims has exhibited any lapse in any of these directions at any time it can be safely asserted that such a mishap has been due to a hopeless ignorance of the Qur'ān and the Sunna. So neither any consideration of foreign policy nor that of the interests of civilization and culture in general makes it necessary for Islam to relegate its religious code to the background. Separation of State and Church in its case need not go further than appointing two different heads or bodies for the two functions and these again are expected to work in intimate co-operation. What is more, religion is to take precedence in the formulation of any policy in the State. Says the Qurān :

“Obey God and obey the Apostle and those in authority among you.”

By common consent the last-named include both the religious Imams as well as the administrative heads. It looks it was in his capacity as the executive head, that Hazrat Abu Bakr said these memorable words on his assumption of the powers of Caliphate :

“Obey me as long as I obey God and His Prophet. In case I disobey God and His Prophet I have no right to obedience from you.”

And this rule should apply to all rulers of Islam. The rulers need not be an authority on the Islamic faith, but they can very well ascertain from the proper authorities the attitude of Islam towards a particular question before taking any action in the matter and then honestly and judiciously applying his own enlightened knowledge to it. That will be enough. If the ruler is known to be devout and God-fearing he may not act upon the advice of the

RELIGION AND GOVERNMENT

authorities of religion to the very letter. He may follow the spirit and formulate his own way of dealing with the question.

The principle "Render to Cæsar the things that are Cæsar's and to God things that are God's" applies properly speaking only where the rulers belong to a religion altogether different from the religion of the ruled. When, however, the rulers and the ruled belong to the same faith, there is no room whatsoever for its application. It was a wrong use made of the dictum when the rulers of Christian States quoted it to get rid of the clerical influence on the government of the several countries. The Christian States have invariably been ruled in accordance with the Christian ideas of life even to the extent of creating ridiculous anomalies, social and moral. One must remember that even now polygamous marriage is criminal in the allegedly Godless Union of Soviet Russia. This is another question whether a nation can really wholly discard a religion without adopting another in its place. What is necessary for our present purpose is to realise that even Russian States have got religion wedded to its legislative and administrative policy, while there are ardent champions of Russian Socialism among the orthodox Christian priests. What prevents Christian rulers from openly and officially announcing their connection with religion is the fact that they find very little in their official faith that can be reconciled with the modern world of internationalism and Science. The case of Islam being different in this respect, it will be unthinking imitation of the West for the Muslims to feel shy of telling the world that Islam's association with any State is not only sure to be beneficial to the progressive life of a particular State but will even promote the general interest of humanity.

ISLAM AND TOTALITARIANISM

BY PROF. DR. MUHAMMAD IHSANULLAH KHAN

Islam is a Religion, whereas Totalitarianism is simply a political Ideology taking finally the form of a state. Both are believed to stand for an all-out, complete and a total reform or well-being of man. Hence the reason why both are conceived to be identical and why an Islamic State is considered to be very much the same as a Totalitarian one. But this is a wrong notion and is grounded on a misconception of the nature of the two states. As a matter of fact, they differ violently and there is a radical and fundamental distinction between the two. Islam is a Religion ; and Religion constitutes a *relation* between Man and God. Now if any party through this relation is to be benefited, it is *Man* and not God, for God is already a perfect being, complete in Himself and needs no further improvement or reform. Evidently, any genuine relation between Man and God (a perfect being) will go a long way to elevate man to the status of *Insan-i-Kamil*—a perfect man. This perfect man is one who has the best of conduct and character (اخلاق), the best of intellect and Reason (عقل), the best and finest sense for the appreciation of Beauty (حسن) and has the best of health, is free from all cares and wants and is consequently the happiest of all creatures. It is this sort of man, well-provided, well-talented and a totally reformed person, which is the goal of an Islamic State. The same, likewise, is said to be the goal of a Totalitarian State. But this is only *apparently*, not in reality—at best it is so in *intention* only, not in actual practice. In actual practice it yearns to realize only a *partial* good of a man, not his entire and the whole good, only his *physical and economic well-being*. This alone is the sole end of a Totalitarian State, to which all the other ends of man are subordinated and made subservient. If Religion or any established moral code somehow comes into conflict with the Economic and the Political programme of a Totalitarian state, it is the *former* that is to be sacrificed in the interest of the latter and not *vice versa*. This much abstractly speaking !

ISLAM AND TOTALITARIANISM

Coming to concrete facts, Totalitarianism is a certain constitution of the State in which only *one* political party is permitted, and that consists only of the supporters of the Dictator, *e.g.*, that of Germany, Italy and Russia. In this system everything—material, mental and spiritual—is considered as belonging or owing allegiance to the State; and the individual liberty is permitted only if all the uncontrolled demands of the State have been fully satisfied. Society does not so much exist for the Individuals, as the Individuals exist for the Society. The total power is in the hand of one party, indeed, one man, at the helm of the State; and he is all-powerful. It is really in this sense—in the sense of a total *power* being in the hand of one person, that it is called a Totalitarian State, rather than in the sense of total *reform* of man realized by it. In a word, it is only another name for an outright Dictatorship. Democracy is only a misnomer and is simply a futile conception according to this way of thinking. *Sovereignty*, therefore, belongs to the state and not to the people; and it is exercised only by the *leader* or the *Dictator* of the state. No individual has any right to question the justice, motive or sense of judgment of the leader; nor, indeed, have the individuals the power to depose the Dictator, if he is in the wrong. The right of *Legislation*, therefore, likewise belongs to the Dictator; and no legislature or judicial authority in the country can question the validity of the Laws ordained by the Dictator. As such, the Individuals are only soulless chattels, having no say in matters of state; and they are only the link in a big superstructure—are only the *means* to an end, which is State. They have no fundamental or inherent rights as against the State, *e.g.*, a right to private property or a right to lead a family life. Everything personal can be usurped or confiscated in the name of the State by the Leader or the party in power. A German is no German, if he is married to a Jewish wife; nor indeed a Russian is a Russian, if he insists on retaining a right to his private property, no matter howsoever honestly he might have earned it. This is also the reason why, to achieve its economic and political programme, a Totalitarian State leaves no stone unturned in sanctioning *class-war violence*, etc., against, that section of the population which does not believe in its ideology—against a landed aristocracy in Russia or the Jews

ISLAMIC REVIEW

in Germany, for example. In a word, the entire social life of the people in Totalitarian State ends in the *regimentation* of the individuals. The individuals are assigned work, which they must have to perform; whether they will it or not, or whether it suits or does not suit their taste. The individual is lost sight of; and he ceases to think or function independently. All is *compulsion and constraint* from the above, and nothing is voluntary or autonomous. No doubt, a Totalitarian State might well consciously and overtly admit it to itself that the State is really there only for the sake of the individuals, and that its entire existence and being is only means to an end, which is the individual and his well being. Yet in its actual planning and in the working out of things, it unconsciously and surreptitiously lapses into quite a reverse order; and the individual's well are ultimately remains a welfare only in *name* or at best in *intention* merely.

With the loss of this individuality of persons, the moral or spiritual life of the individuals also ceases to operate, for "Individuality" is precisely the essence and the prime condition of all moral or spiritual life. No amount of compulsion or restraint through laws or regulations, or through fear or reward from the above, can make me moral or a righteous person, so long as I do not *myself* will to be so. Morality or piety depends only on the *motive* of the individual, which is subjective and private, and is not open to the gaze of the State to be reformed or rectified by it. It is the work of the individual himself to purify or reform his motive and to moralize or spiritualize himself. I might well give alms and observe daily prayers at the command of the State and yet it is possible that I am still a bad man, if I do all this hypocritically and am not good at the bottom of my heart. In a word, the State can at best command my *action*, *overt* action, but not my *motive* which is purely personal and on which alone depends morality and spirituality. Thus, if the individuality is lost and the man is reduced simply to a soulless chattel, every action of whom is compelled and constrained from the above and nothing of him is autonomous or out of free-will, his moral and spiritual life also necessarily ceases to function altogether.

ISLAM AND TOTALITARIANISM

Further, Totalitarianism, when actually worked out, means the deification of the Fatherland in Germany, the Imperialistic expansion in Italy and the glorification of the Communist party in Russia. As such, it is based on National Grouping and tends towards the exploitation of the poor and the backward races by the more powerful State. Essentially, therefore, it stands for *Nationalism*, though it also yearns to become International. When it succeeds in this yearning, its conduct is no other than aggrandisement and it is nothing short of Imperialism.

Contrasted to this, in an Islamic state the sovereignty belongs to God and not to the people or a people's party or to the Dictator for that matter. Thus it is something other than the modern Democracy or the Dictatorship.—It is *theocracy*. To avoid any misunderstanding on what we mean we should avoid this particular word, which has come to mean Government by a priestly class claiming to derive its authority from God by a supernatural process.*

This Sovereignty is exercised by Khalifa in the name of God and His Agent and in the interest of the community. The Khalifa is elected by the people, though not on numerical strength, as is the case in Democracy, but on *qualitative* grounds. The Khalifa, being the agent of God, must be the most pious, virtuous and an all-round talented, gifted and a reliable person. The Khalifa can as well be deposed by the people, if he betrays their trust and does not abide by the Laws of God. Now if Khalifa can be elected and deposed as well by the people, that means that an Islamic State is in no way different from Democracy, and that the people do possess the right of sovereignty to all intents and purposes. Of course, they do, but that only *derivatively* so, not directly. Directly, the sovereignty still remains with God, for the people have the right to election or deposition only subject to the instructions or the principles laid down by God, not subject to their own whims or caprices. Indeed, at times the Khalifa can act even against the will of the whole population, if it is intended to serve the purpose of God. Thus, an

* "Spiritual Democracy," is a more correct expression.—Ed. I.R.

ISLAMIC REVIEW

Islamic State may better be termed as *Theo-Democracy*, if that term be permitted, rather than as Democracy or Theocracy pure and simple.

Further, since sovereignty essentially belongs to God, the right of *Legislation*, likewise, belongs to God and to no other person or persons besides Him. Such a legislation is laid down in the Holy Qur'ān or the Traditions; and they admit of no alterations from any quarter. Only By-laws are allowed, but that too within the frame work of the fundamental principles laid down in the Holy Qur'ān or the Traditions. These laws deal with all the aspects of individual's life and are tantamount to a complete, thorough and a total reformation of man. What is more, they leave the freedom of man, in action and in thought, and his individuality competely intact, so long as it does not vitally affect the interest of the State. Even in so fundamental and in so sacred and valuable a matter as Religion, it also allows complete freedom; and one is absolutely free to remain or not to remain a Muslim in an Islamic State. Thus, there is no *compulsion* in an Islamic State—neither in Religion, nor in matters mundane. The fundamental rights of man, e.g., the possession of private property or leading a family life, are likewise guaranteed by the Almighty. No Khalifa, people or the section thereof can encroach upon these rights even at the time of a wholesale national emergency, such as war, famine, etc. Muslims and non-Muslims are alike in these rights. Unlike Totalitarianism, the removal of poverty or of economic inequality or the removal of any national distress—they are all realized by Islam through persuasions or appeals to the free loyalty of the people, by sanctioning almsgiving, charity, acts of piety etc. Thus the act of "giving" by the individual in an Islamic State, since freely given, is not only conducive to *helping* others, but also goes a long way to his *own reformation or self-purification*.

Further, the rule of Party or Parties does not exist in Islam. The party, strictly speaking, is the entire community itself. The programme of an Islamic State is essentially, indeed, predominantly *moral and religious*: and only secondarily it is economic and political. It stands for the reformation of humanity and it sanctions war against wickedness and moral vices wherever exist-

WANTED STRONG STALWART MUSLIMS

ing. Even against one's Khalifa, one is entitled to wage war or **جِدَاد** if he is a wicked person. Moreover, it believes in a certain ideology which is revealed and not thought out by man himself—revealed by God through His chosen Prophet and the Qur'ān. Lastly, Islam being a missionary religion, the Islamic State naturally stands for *Internationalism*; and it does not remain confined within its own bounds. But unlike Totalitarian State or the like, it seldom crosses its boundaries with the object of aggrandisement or of colonization. It is predominantly a moral and a spiritual State and, as such, wherever it goes, it spreads religion, morality, learning, culture and all-pervading peace.

WANTED STRONG STALWART MUSLIMS

BY A BRITISH MUSLIM

In one of the radio programmes, a candidate for temporary honours was asked the question : "Is there anything or any class of people you particularly dislike?" The answer came promptly : "yes, humbugs and hypocrites." Judging from the hearty applause of the audience, the reply to the question met with their unqualified approval. Had the question and answer proceeded on this line, in all probability the subject would next have been asked : "And after humbugs and hypocrites?" to which the answer would undoubtedly have been "cowards" because there is a near connexion between cowardice and hypocrisy, humbug and hypocrisy being stepping-off stones from cowardice.

The coward is the pariah, the outcast, the real untouchable among men. Even the schoolboy sends the coward to "Coventry" and will have no truck with him. Not only is he generally unloved but he is disliked, even to the point of hatred. His company is shunned, his presence is spurned and none has a word to say in his favour. No poet will chant his praises and no essayist will extol his virtues, since there is no action of his worthy of laudation. Humbugs are often prolix in words but always destitute of action. A hypocrite could never fill the role of hero for he always fails when called upon to go into action. He has one patron saint in his

ISLAMIC REVIEW

hagiology—Jonah, but he only follows him half-way—he stops short at repentance.

All the great prophets throughout the ages have been men of action but not always men of speech. Deeds not speeches are the test of a hero. Take Moses, for instance. He did not want to become a leader of men, because he was slow of speech. Yet he became a mighty leader. Look at what great things he accomplished. Aaron was a man of speech but he was a failure as a leader, for he led the people up the wrong path. If we are to give any credence to the four gospels, Jesus was a man of few words. A number of his utterances have been grouped together into one discourse and called "The Sermon on the Mount". Rivetted together, as they have been in a scholarly and magnificent manner, they certainly make an attractive discourse, although critics have found the foundation for most if not every one sentence in Jewish writings, which adds to rather than detracts from the skill of the compiler. It is certainly a great discourse and has provided the foundation or texts for thousands of other discourses built upon single texts, sometimes even single words. So cleverly has the amalgamation been effected that in reading the discourse we invariably forget its original disconnexion.

Muhammad (peace and blessings of Allah be upon him) made no claim to be a scholar. Instead he laid emphasis upon the fact that he could neither read nor write. But he was obedient to the divine call—the first qualification for a leader. But what a man of action he was. Truly he was a man of deeds, not words. How great and strong and firm was his trust in God. There was no wavering, no looking around for any excuses as to why he should not obey. He wanted to be assured on one point only—that the call to service really came from God. Once assured of this, men might laugh, they might hold him up to ridicule, persecute him, his path was fixed.

His not to reason why,

His but to do or die.

What an Example to his disciples! Of course, there were some who forsook him, when they could only see

WANTED STRONG STALWART MUSLIMS

beginning of the road and even that only imperfectly. None saw beyond the first bend and none round its corner. That always happens when the testing time comes. It happened to Jesus when he entered the Via Dolorosa. All his disciples who had followed him throughout his career, who had witnessed his marvellous acts, who had listened to the honeyed words as they fell from his lips, forsook him and fled: they were then in the greatest haste to get away from him.

But with Jesus as with Muhammad and with every true prophet, action preceded precept. Each taught this to be the correct order. It was always: "Go thou and *do* likewise." Neither entered into any lengthy dissertation or explanation—they taught by action. Christianity has reversed this order and an enormous amount of time is wasted in theological colleges in teaching students how to preach. Muhammad was a follower of Jesus in that he preached by his *life*. Much is talked nowadays about Renaissance, the new birth: that, indeed, has been the teaching of every religion which has truth as its basic element and of every occult system, in which it is sometimes called the third degree, those degrees being purgative, illuminative and unitive. Many Christians have not got through the first stage. They are too busy arguing and wrangling about the first birth, the material birth, which, after all, is a matter of little or no import. The existence of the individual is its proof but the renaissance can only be proved by action. When Jesus was pestered by some curious inquirers for proof of his authority to teach, he referred them to his acts. As Carlyle has pointed out, modern civilization has run to seed in mere talk, parliamentary eloquence and stump oratory. The teachings of Jesus have become involved by theologians in a mass of doctrines unconnected with his teachings and unknown to him. The battle of life is always witnessing deserters who go over to the battle of creeds, which themselves are battling for supremacy and the strongest numerical support and headship. What labour and energy are wasted to-day in the endeavour to prove progress by statistics, despite the cynic's statement that they can be made to prove anything. Like labour and energy, to say nothing of wasted paper in the days of paper shortage, are expended on the labour to find Christian evidences in history. We

ISLAMIC REVIEW

want real defenders of the faith, who will live the faith in their lives. As Dr. Jacks has said :

To official defenders of the Faith, crowned, mitred or wigged, the Faith owes less than the Defenders have been wont to claim.—The defence of religion has been overdone. We have cooped up the Faith in theological fortresses, surrounding it with an immense array of out-works—creeds, dogmas, apologetics, institutions—and we have used up our resources in holding our 'positions' against one another when we ought to have been attacking the common enemy in the open field.

Islam offers evidence of its divinity in its action and it regards the practical side of any religion as of greater importance than speculative or philosophical theories. The best way to teach or to preach Islam is to live it, to bid 'good-bye' to every vestige of humbug or hypocrisy, to act the manly part and not to fly for shelter, have charity towards all men of every race, aye, and of every creed. This, we are told on good authority, is the greatest in the trio of Faith, Hope and Charity.

TRUTH IN CONTROVERSY

BY MUHAMMAD SADIQ DUDLEY WRIGHT

D. PHIL., F. S. P.

A few years ago some advertisement agents inaugurated a campaign in favour of "truth in advertising", which was certainly of greater beneficial effect than other reforming campaigns have proved. In reviewing the extensive correspondence which developed from that effort I tried to conjure up a vision of the benefit that might result to the world were a similar campaign inaugurated from the desire to effect a rigid adherence to truth in controversy or propaganda, whether the point at issue be political or religious, but particularly in the instance of religion.

The oath dictated to litigants and their witnesses in civil and criminal actions binds them to "speak the truth, the whole truth and nothing but the truth" for it is only by those means that the merits of the cause can be determined and the law administered. Not that justice and law are always synonymous terms—indeed, they are

TRUTH IN CONTROVERSY

sometimes antipodean and corroborative of the opinion that it is often difficult, even to the point of impossibility, to ascertain truth by controversy. I am reminded of the oft-told story of the cabman who, shortly after the migration of the Law Courts from Westminster Hall to their palatial buildings in the Strand, was hailed by a fare who told him to drive to the Royal Courts of Justice. "Beg pardon, sir," said the cabby, "but where are they?" "What! do you mean to tell me that you do not know the new Law Courts in the Strand?" "Oh, yea, sir, of course I do, but you said Justice."

It is indeed often particularly difficult to ascertain the Truth in discussions upon religious questions because of the habit of debaters to bring forward half truths as whole truths or to avoid main issues and to reply in part only to the statements and contentions of opponents. These facts make a paper debate often more vital than oral discussion.

Personally I am against religious debate and discussion, whether oral or written and am opposed to propaganda. Religion is life, not dogma, but modern controversy has, in the main, caused it to swerve from life to opinions, from religion to theology, until many have come to regard what Stopford Brooke not inappropriately called the amusing theory that the Nicene Creed, rather more than the teaching of Jesus, is the test of Christianity. In controversy, men fight for opinions rather than for Truth and great is the rejoicing when a complete or partial victory is won through the acceptance of a half truth or half statement, when an utter rout would have been certain had the whole statement or truth been propounded. Truth is for all time but the debater who can gain a temporal success through half a truth rejoices as though he had won an Alexandrian victory.

In all arenas of controversy no religion probably has been a greater victim of false statements and erroneous assertions than has Islam. The weakness of its opponents and traducers was at one time demonstrated by abuse of its Prophet, but such presentation or misrepresentation has almost become an incident of history. Generally speaking, it may be said that abuse has given place to a more insidious and subtle form of misrepresentation, known as 'damning with faint praise'!

ISLAMIC REVIEW

Such misrepresentation, however, is not always wilful and on purpose. It arises from the practice of consulting and quoting as supporters writers on the *con* side and accepting unquestioningly their statements rather than authorities on the *pro* side. Some years ago I regarded it as a privilege, certainly as a pleasure, to spend some time regularly in the company of the late Lord Snell, in the days when he was known to all his friends and acquaintances as Harry Snell, as he continued to be known by them until the end. He never lost that spirit of bonhomie and comradeship but our tastes and interests diverged in the course of time and we travelled along entirely different paths. But the remembrance of former happy hours and days spent in his company led me to read as soon as possible after its publication his book *Men, Movements and Myself*, which was published shortly before he was claimed by the Angel of Death. Knowing him to have been a stalwart fighter for Truth, I was more than surprised to read therein (page 266) the statement that

He who desires to join the religious fellowship of Islam must accept Muhammad as the only inspired messenger of God.

I am convinced that when Harry Snell wrote those words he believed them to be true as firmly as I am convinced that he never heard them from the lips of any Muslim or found them in any exposition of Islam written by a Muslim. He had doubtless read them in some anti-Islamic treatise or heard them fall from the lips of a Christian scholar of repute who makes or made it his business to "expose" rather than expound a religion towards which he bore no love, for all scholars unfortunately are not without prejudice or bias.

How frequently do we hear from such 'teachers' that Muhammad introduced polygamy into the East, despite the many proofs given to the world in the abundant evidence provided in the Bible of its practice and of the absence of any divine prohibition, apart from the evidence of secular history! These and many other untrue and inaccurate statements are often made with a sincere belief in their truth because of their appearance in volumes written by men who claim authority for their utterances. Thus the lie goes rippling along in ever-widening circles meeting with general and unquestioning acceptance.

TRUTH IN CONTROVERSY

We frequently read, particularly in missionary periodicals, of the Islamic priesthood and of Muslim priests; periodicals which are supposed to be conducted with a strict regard to Truth. A few weeks ago an article appeared in the *News Review*, a weekly news summary, but with independent articles, in which, speaking generally, complete reliance can be placed. This article was entitled "Beware of the Fez" and given to the supposed existence and activities of the Muslim priesthood. Now, every Muslim knows, as does every disinterested student of Islam, that there are no priests in Islam, not even, as I pointed out in a letter to the editor of the *News Review*, "any individual who can claim the distinction of 'Rev.'" There were other statements in the article equally destitute of firm foundations, which were opposed to the truth and I suggested that the writer of the article could find out the accuracy of my rejoinder by inquiry at any mosque. Yet the only notice taken by the *News Review* was to make one reference to a minor matter leaving the principal points which were in question untouched and the errors uncorrected. The result will, of course, be the further spread of inaccuracies on the strength of statements in a periodical possessing a prestige of reliability.

Muhammad founded or left no institution, church, hierarchy, or organisation to carry on the great work which Islam has achieved and which is a witness, not only to his activity and zeal, but, above all, a witness to his faith in Allah and unswerving obedience to His commands. He founded no priesthood and he devised no system. Many denominations or, as they are called, churches, have been founded on humanly-devised dogmas and exist almost entirely for the propagation of those dogmas to which their adherents give the name of Truth. An embargo is placed on any of the members who evince any desire or enthusiasm in the search for Truth outside their borders. Even such a great soul as Emerson was ostracised by many because of his persistence in the search. The renowned Father Tylor of Boston once said:

It may be that Emerson is going to hell, but of one thing I am certain: he will change the climate there and emigration will set that way.

Nor is Islam a mere tribal religion, as we are sometimes told. Allah is Lord and King of the Universe and His

ISLAMIC REVIEW

apostles have taken and still continue to take His message to all men of every tribe and race.

It is often said that to-day we have no statesmen but an abundance of politicians. A politician seeks only self-glorification and self-aggrandisement, whilst the sole aim of the statesman is to work for the betterment of his fellow-men, taking the widest view of the definition of the term 'neighbour'. The politician is not scrupulous in his methods, his aim is his principal care and with him the means have less care and thought than the end.

ISLAM AND ITS FOUNDER

BY MAULVI AFTAB-UD-DIN AHMAD

(Continued from p. 457, vol. XXXV)

The feeling and eloquent appeal of Ja'far touched the heart of the Abyssinian king and he refused to hand over this band of angels to their cruel persecutors, who were not only just unable to grasp the exalted nature of the message of the Prophet in which case they might be excused, but were so confirmed in their hostility to all the standards of decency and purity that nothing short of the total banishment of these standards from their country and nation would satisfy them. Foiled in their attempt to get the Abyssinian exiles back in their clutches, the pagans of Makka let loose their fury of persecution on those who had stayed behind. This further accelerated the migration to Abyssinia. But the things were now coming to a head. The atmosphere was getting too hot for Muslims and even for the Prophet himself who belonging to the leading clan, enjoyed personally a degree of immunity denied to others. The Prophet was also lucky to enjoy the love and devotion of his clan. His lovable personality drew the affection even of such of his clansmen as could not understand his claim and teachings. Indeed, it was on his account that the whole clan was socially banned by the Quraish, which act in the then condition of Arabia, meant practically political outlawry. The Banu Hashim were, accordingly, obliged to withdraw to a secluded part of Makka called Shi'b. It was a complete blockade and the sufferings inflicted on

ISLAM AND ITS FOUNDER

the clan were unbearable. For three years this social, economic and political torture continued, at the end of which period, at the intervention of the more gentle-hearted among the Quraish the ban was lifted. But the prospect of relief thus brought about was darkened by the death of his two great supporters—his uncle, Abu Talib, who though not a full believer in his mission, would never allow the enemies to lay their hands on the Prophet, and his beloved wife Khadija the first believer in his mission who gave her everything to the cause and stood firmly by him through thick and thin for full 25 years. Both being leading figures of the Quraish, their passing away left the Prophet exposed to the full fury of the Quraishite opposition.

Sorely disappointed with the hard-heartedness of the people of Makka, he turned to the neighbouring city of Taif, in the hope of receiving a better response. But his expectations proved vain. So hostile were the people that they asked him to quit the city. But even when the Prophet began to leave the riff-raff of the society were let loose against him. These pelted him with stones that caused him grievous wounds so much so that blood streamed down his legs and he felt completely exhausted. But he was not allowed to sit down until he had gone past the last limits of the city.

Thus rejected by man in every quarter, the Prophet turned in this state of utter helplessness to the Almighty God and addressed a prayer, which reveals his unexampled faith and trust in Him. He said :

“ O my Lord ! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and of my insignificance in the eyes of the people. Thou art most merciful of all the merciful, Thou art the Lord of the weak. To whom art Thou to entrust me ?—to an unsympathetic foe, who would sullenly frown at me ? Or to a close friend, whom Thou hast given control over my affair ? Not in the least do I care for anything except that I may have Thy protection for me. In the light of Thy face do I seek shelter—the light which illumines the heaven and dispels all sorts of darkness and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Thy

ISLAMIC REVIEW

wrath, or that Thou shouldst be angry with me. There is no strength, nor power, but through Thee."

Such a prayer could not go unaccepted. While life in Makka was becoming impossible for the believers, a new field was in the making at Madina, a city 250 miles to the north of Makka. As was his practice, the Prophet while preaching to various Arab tribes assembled in the House of Ka'ba during the annual pilgrimage, which was an Arab institution originally monotheistic in character, he came across some people of this northern city whose close association with the Jews had inspired them with the hope of the advent of a new Prophet in Arabia. A batch of six persons who listened to the Prophet's contentions felt convinced of the truth of his claims and on their return preached their new faith with great enthusiasm among their own people. This resulted in fresh conversions and the faith began to spread by rapid strides. These new adherents came to pilgrimage and took special oaths at the hands of the Prophet, the last of which, called the Second Pledge of Aqaba, so called because of the place where this pledge was taken, was to the effect that if the Prophet went to live among them in Madina, they would defend him against his enemies as they would defend their wives and children. It was a kind of change of nationality in the Tribal rule of Arabia. This took place in the thirteenth year of the call and was a prelude to the change in the field of his work. The small band of the believers in Makka gradually slipped off to this new colony, and the Prophet was only to follow in their wake. The enemies perceived the plan and conspired to kill the Prophet before he escaped. But as they surrounded his house one night with their murderous object, the Prophet managed to elude their siege and leave Makka in the company of his most beloved friend Abu Bakr. Crossing the boundaries of Makka, they hid themselves in a cave called Thaur, as they knew the enemies would chase them as soon as they would come to know of their escape. In fact the enemies actually pursued them and came even at the mouth of the cave, but a spider's web and two newly laid eggs at the entrance, both providential, confused them, and they returned without looking in. While they were still at the mouth of the cave the Prophet's companion, Abu Bakr got frightened lest they should look in and discover them

ISLAM AND ITS FOUNDER

in their hiding place. The Prophet, however, showed his completest God-realisation by comforting his friend with the following memorable words :

“ Do not be grieved, for surely God is with us.”

These words and this cave, have thus become as proverbial in the religious history of the world as the cave of Hira and the first revealed word “Read”. Emerging out from this cave the party of two proceeded to Madina and arrived there after eight days. The event marks a turning point of the history of Islam and is called *Hijra*. The Muslim calendar called *Hijri* begins from this date.

As was to be expected, the Makkan unbelievers sensed a danger in the creation of this new colony for Islam. The Prophet's success in welding the different religious communities and tribes of Madina into a single political unit further alarmed his enemies at home. As a natural consequence idolatrous Makka decided to crush this new settlement of Muslims before it would properly establish itself. The Prophet's party also took stock of the situation. It was no longer an internal affair. It amounted now to a war between two states. The new state of Madina was an inter-religious state and was composed of various elements—racial and religious, while the Makkan opposition was homogeneous both in respect of race and religious faith with the moral support of the entire pagan Arab world at its back. Strong in men and equipment it was but natural that provocation would come from the Makkan side. The Prophet's small state had accordingly to be on the alert. The day of actual encounter came at last. One thousand veteran idolatrous Makkans marched towards the new Muslim colony of Madina. The Prophet in order to avoid a siege met the invading army before it could reach Madina. The two armies came face to face at Badr, a place 220 miles from Makka and 30 miles from Madina, the two cities being 250 miles apart from north to south. The total strength of the Muslim army was 313, old men and boys included. Equipment was so poor that two or three men had to share one sword in some cases. The weakness of material resources was made up for by the Prophet's piteous supplication in deep humility before the invisible controller of all factors.

ISLAMIC REVIEW

"O Allah! shouldst Thou suffer this small band of believers to perish this day," he pleaded in the course of his night-long prayer in that field of battle, "no one will be left on earth to worship Thee and carry Thy message to the world." His sole anxiety was thus to establish the worship of the One True God in earth and all his enthusiasm and ambition revolved round this one object. The power of prayer at last proved stronger than the might of arms and strength of number. The Muslim army came out victorious. But this set-back roused the enemy to greater fury. The next year they returned with a bigger army 3,000 strong. The Muslims could meet this second invasion with a force of 1,000. The Prophet in view of the weakness of his man-power thought of meeting this invasion from within the city. The younger and more enthusiastic section of his followers, however, insisted on giving a battle to the invading forces in the open field. The Prophet had, therefore, to take the field at Uhud a place 3 miles away from Madina. At the first onslaught, the Makkan forces left the field in confusion, but a mistake of manœuvre on the part of Muslims gave the enemies an opportunity to attack from the rear. A fierce battle ensued in which the Prophet himself was seriously wounded and his army narrowly escaped from being routed, while the enemy forces were equally frightened and had to leave the field in utter discomfiture. But even this disappointment could not make the champions of idol-worship wiser. They appealed, instead, to the reactionary tendencies of the whole Pagan Arabia, and collected an army 24,000 strong. This time the Muslims had no other alternative but to fight from within the city with a trench to serve as a sort of barrier between themselves and the enemy. Several religious communities and racial units forming the population of this city state, the siege caused a heavy strain on the nerves of the defenders but natural and supernatural forces combined to baffle even this last design of the enemies. The siege had to be raised in the midst of superstitious fears, and the power of opposition can be said to have broken for good. In the following year the Prophet set out on a peaceful pilgrimage to Makka, a privilege never denied to any throughout the whole history of Arabia, in the company of 1,400 followers. But the Makkans disallowed this well-intentioned religious act. Negotiations failing the

THE WAY OF LIFE

believers were determined to die fighting for their right, when the Prophet saved the situation by a humiliating treaty by which he and his followers were given an assurance that they would be allowed to perform the pilgrimage the following year.

The truce so concluded was respected by the Prophet to the letter, but the other party violated it by openly giving help to a tribe that eventually attacked and routed another tribe, that was in alliance with the Prophet's party. This led the Prophet to march at the head of an army, 10,000 strong and invade Makka, which capitulated without any resistance. The fall of Makka, the stronghold of idolatrous opposition, was thus brought about without any bloodshed.

(To be continued)

THE WAY OF LIFE

BY WILLIAM BASHYR-PICKARD, B.A. (*Cantab.*)

The Guidance (7)

The posy is nearly complete, the necklace nearly strung; it remains now but to cull some flowers of beauty here and to add some lustrous pearls to the lessening string. Yet let it here be said, when this posy has been completed, when this necklace has been strung, cast thine eyes over the resplendent meadows, let thy gaze delight in the gleaming wealth of the treasure chest, surely many posies in unending years may be culled therefrom and in beauty many another necklace may be threaded in splendour immortal.

From etern¹ truth cometh eternal delight.

* * * *

From the Sura *Hūd* :

"And there is no animal in the earth but upon God is its sustenance and He knoweth its resting-place and its depository. All things are clearly recorded."¹

¹ The Holy Qur'ān XI : 16.

ISLAMIC REVIEW

From the Sura *Joseph* :

"We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

"And certainly the reward of the hereafter is much better for those who believe and guard (against evil) " ¹

And :

"God is the best Keeper, and He is the Most Merciful of the merciful ones." ²

And :

"Despair not of God's mercy. Surely no one despairs of God's mercy except the unbelieving people." ³

And :

"My Lord !.....Originator of the heavens and the earth ! Thou art my Guardian in this world and in the hereafter. Cause me to die in submission and join me with the good." ⁴

* * * *

"God amplifies or straitens the means of subsistence for whom He pleases ; and they rejoice in this world's life. But this world's life is nothing compared with the hereafter but a temporary enjoyment." ⁵

"God guides to Himself those who turn to Him,

"Those who believe and whose hearts are set at rest by the remembrance of God. Now surely by the remembrance of God the hearts are set at rest.

"(As for) those who believe and do good, a good final state shall be theirs and a goodly return."

"Say : He is my Lord ; there is no god but He. On Him I do rely and to Him is my return."

* * * *

Descriptive of the Qur'ān :

"A Book which We have revealed to you that you may bring forth men, by their Lord's permission, from utter darkness into light—to the Way of the Mighty, the Praised One " ⁶

"Those who believe and do good are made to enter gardens beneath which rivers flow, to abide in them by their Lord's permission : their greeting therein is : Peace.

"Have you not considered how God sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are lofty :

"Yielding its fruit in every season by the permission of its Lord ? And God sets forth parables for men that that they may be mindful.

¹ The Holy Qur'ān XII : 56 57.

⁴ *Ibid.* XII 101.

² *Ibid.* XII : 64.

⁵ *Ibid.* XIII : 26.

³ *Ibid.* XII : 87.

⁶ *Ibid.* XIV : 1.

THE WAY OF LIFE

And the parable of an evil word is as an evil tree pulled up from the earth's surface : it has no stability." ¹

* * * *

"He sends down the angels with inspiration by His commandment on whom He pleases of His servants, saying : Give warning that there is no god but Me ; therefore be careful of (your duty to) Me.

"He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him) !" ²

"If you would count God's favours, you would not be able to number them. Most surely God is Forgiving, Merciful.

"And God knows what you conceal and what you do openly." ³

"Surely God enjoins the doing of justice and the doing of good (to others) and the giving to the kindred ; and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful." ⁴

"What is with you passes away, but what is with God is enduring : and We will most certainly give to those who are patient their reward for the best of what they did.

"Whoever does good, whether man or woman, and is a believer, We will most certainly make him live a happy life. Yea, We will most certainly give them their reward for the best of what they did." ⁵

* * * *

Again from the Sura, *The Bee* :

"Call to the way of your Lord with wisdom and goodly exhortation and have disputations with them in the best manner. Surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way." ⁶

"Be patient. Your patience is only by (the assistance of) God. Grieve not for them and do not distress yourself at what they plan.

"Surely God is with those who guard (against evil), and those who do good (to others)." ⁷

In religious disputation, if we enter therein, we should preserve an amiable equanimity, speaking ever with kindness and good temper ; and patience should sit ever beside us.

* * * *

"Your Lord has commanded that you shall not serve any but Him and that you show goodness to your parents. If either or both of them reach old age with you say not to them so much as, 'Ugh !' Chide them not, but speak to them a generous word.

¹ The Holy Qur'an XIV : 23 26. ² *Ibid.* XVI : 2, 3. ³ *Ibid.* XVI : 18, 19.

⁴ *Ibid.*, XVI : 90.

⁵ *Ibid.*, XVI : 96, 97.

⁶ *Ibid.*, XVI : 125.

⁷ *Ibid.*, XVI : 127, 128.

ISLAMIC REVIEW

"And make yourself submissively gentle to them with compassion and say, O my Lord, have compassion on them, as they brought me up when I was little." ¹

"And give to the near of kin his due and to the needy and the wayfarer and do not squander wastefully." ²

Contemplate, yea, meditate upon the verse of glory :

"The seven heavens declare His glory and the earth also and those who are in them. There is not a single thing but glorifies Him with His praise; but you do not understand their glorification. Surely He is Forbearing, Forgiving." ³

Fail not in good-humoured tolerance but remember the verset :

"And say : The truth is from your Lord ; so let him who pleases believe, and let him who pleases disbelieve." ⁴

"Say : If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord were exhausted, though We were to bring the like of that (sea) to add thereto." ⁵

* * * *

With the blessedness of understanding these versets may be contemplated ; and their contemplation is peace :

"Such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way.

"The gardens of perpetuity which the Beneficent God has promised to His servants while unseen. Surely His promise shall come to pass.

"They shall not hear therein any vain discourse, but only, Peace ; and they shall have their sustenance therein morning and evening.

"This is the garden which We cause those of Our servants to inherit who guard against evil." ⁶

"The Lord of the heavens and the earth, and what is between them, so serve Him and be patient in His service. Dost thou know anyone to equal Him ?" ⁷

* * * *

"Supremely exalted is therefore God the King, the Truth..... and say : O my Lord, increase me in knowledge." ⁸

"Bear thou patiently what they say : and glorify thy Lord in praising Him before the rising of the sun and before the setting thereof. During the hours of the night do thou also glorify Him and during parts of the day that thou mayst be well pleased.

¹ The Holy Qur'an, XVII : 23, 24.

² *Ibid.*, XVII : 44.

³ *Ibid.*, XVIII : 109.

⁴ *Ibid.*, XIX : 60-63.

⁵ *Ibid.*, XIX 65.

⁶ *Ibid.*, XVII : 26.

⁷ *Ibid.*, XVIII : 29.

⁸ *Ibid.*, XX : 114.

THE WAY OF LIFE

"And do not strain thine eyes after the provision We have bestowed upon different classes of them, even the splendour of this world's life, that We may thereby try them. Indeed the sustenance from thy Lord is better and more abiding." ¹

* * * *

Consider not death an evil.

"Every soul must taste of death ; and We try you by evil and good by way of probation ; and to Us you shall be brought back." ²

"God chooses messengers from amongst the angels and from amongst men. Surely God is Seeing, Hearing.

"He knows what is before them and what is behind them and unto God are all affairs returned.

"O you who believe ! bow down and prostrate yourselves and serve your Lord and do good that you may succeed.

"And strive hard in God a striving as is due to Him. He has chosen you and has not laid upon you any hardship in religion—even the faith of your father Abraham.....Therefore keep up prayer and pay the poor-rate and hold fast by God. He is your Guardian. How excellent the Guardian and how excellent the Helper !" ³

* * * *

"And were it not for God's grace upon you, not one of you would ever have been pure ; but God purifies whom He pleases. And God is Hearing, Knowing." ⁴

"God is the light of the heavens and the earth. His light is even as a lamp set upon a pillar. The lamp is within a glass and the glass like unto a brightly shining star, lit from a blessed olive-tree, neither eastern nor western. The oil thereof almost gives light though fire touch it not—light upon light. God guides to His light whom He pleases ; and God sets forth parables for men ; and God knoweth all things.

"In houses which God has permitted to be exalted for the remembrance of His name therein, there glorify Him in the mornings and the evenings.

"Men whom neither selling nor merchandise diverts from the remembrance of God and the keeping up of prayer and the paying of the poor-rate. They fear a day in which the hearts and the eyes shall be agitated.

"So God may give them the best reward for what they have done and add more thereto out of His grace. And God gives sustenance to Whom he pleases without measure." ⁵

* * * *

"Do you not see that God is He Whom do glorify all those who are in the heavens and the earth—yea, the very birds with expanded wings ? He knoweth the prayer of each one and its glorification, and God is aware of what they do.

¹ The Holy Qur'an : XX 130, 131.

² *Ibid.* XXI : 35.

³ *Ibid.*, XXII : 75-78.

⁴ *Ibid.* XXIV : 21.

⁵ *Ibid.*, XXIV : 35-38.

ISLAMIC REVIEW

"Unto God belongeth the kingdom of the heavens and the earth, and unto God is the eventual coming.

"Do you not see that God drives the clouds along, then gathers them together, then He piles them up so that you see the rain coming forth from their midst? And He sends down clouds like mountains wherein is hail, afflicting therewith whom He pleases and turning it aside from whom He pleases. The flash of His lightning nigh taketh away the sight.

"God maketh the revolution of night and day: most surely in this is a lesson for those who have sight.

"And God hath created from water every living creature. And of His creatures one walketh upon its belly, another upon two feet and yet others upon four feet. God creates what He pleases. Surely God hath power over all things.

"Verily We have revealed clear communications, and God guides whom He pleases to the right way."¹

* * * *

Now surely the time draweth to a conclusion.

A few remaining flowers may be plucked but lo! the meadows and the valleys, yea, and the hillsides gleam with the profusion of spring (an undying spring blossoming) by the mercy of the Most Merciful. Let these which are culled and here presented prove acceptable—a heart's offering to delight the hearts of humanity! And let whoever will, go wander with joy over these very meadows and valleys and hillsides and pluck for himself of these flowers that wither not!

Of a truth a blissful wandering! of a truth a blissful reward!

* * * *

So tie we the posy with this triple silken cord:

"And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein."²

"And continue to remind, for surely the reminder profits the believers.

"And I have not created the jinn and the men except that they should serve Me.

"I desire not from them any sustenance neither do I desire that they should feed Me.

"Surely God is the Bestower of sustenance, the Lord of Power, the Strong."³

"Surely We have revealed to you the Book with the truth for the sake of men. So whoever follows the right way, it is for his own soul; and whoever errs, he errs only to its detriment; and you are not a custodian over them."⁴

¹ The Holy Qur'an XXIV : 41-46.

² *Ibid.* L : 16.

³ *Ibid.* LI : 55-58.

⁴ *Ibid.* XXXIX : 41.

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from vol. XXXVI, p. 76)

(e) *That Prophet will bind up the testimony and seal the law.*

Bind up the testimony according to Peake means: "secure the preservation of his own prophecies"¹ I have already shown the worth of the Gospels. Jesus did not preserve his revelations or prophecies. He also did not seal the law, i.e., he did not bring the final code. He had, in fact, come to fulfil the law of Moses² and had enjoined his followers to keep the Commandments of Moses.³ He did not leave any new law and cannot be said to have sealed it. He actually foretold the advent of the Comforter "Who will teach you all things⁴ and "guide unto all truth".⁵

I have described already at great length, how the Holy Prophet during his life took every possible measures to preserve the Holy Qur'ān in its pristine purity, and that the Book as we have it today is word for word the same as it was in his lifetime. He also *sealed the law*. The Holy Qur'ān says :

Muhammad is not the father of any of you, but he is the Apostle of Allah and *the seal of the Prophet*; and Allah is cognizant of all things.⁶

He could not have been the seal of the Prophets, i.e., the last of the Prophets if he had not sealed the law.

Says the Holy Qur'ān :

This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion.⁷

The Holy Prophet did *seal* the law, for the law promulgated by him is ever-

¹ Peake. *Commentary on the Bible*, 443.

² Matt., V : 17.

³ John, XIV : 26.

⁴ The Holy Qur'ān, XXXIII : 40.

⁵ Matt., XIX : 17.

⁶ John, XVI : 13.

⁷ *Ibid.*, V : 3.

ISLAMIC REVIEW

lasting. No prophet could or has come during the last 1400 years. The Holy Prophet's Mission was universal¹ even for the *People of the Book*, to whom previous prophets had come.² If the Holy Qur'ān had lost its pristine purity there would of necessity have come a new Prophet and a new law to earth. But the finality, the sealing of his revelation, saw its perfection too. In the Holy Prophet Muhammad the manifestation of Divine Will was accomplished. His law meets the requirements of all ages and all countries. That is why he *sealed the law* and said :

"There will be no prophet after me."

(f) *The Prophet will be a servant of God.*

Jesus called himself *Son of Man*; and the "devils" called him the *son of God*. Therefore, according to their faith, this aspect of the prophecy could not apply to him. I would, however, maintain ; that it did because like other Prophets of God, he also was a servant of God and not the son of God.

The Holy Qur'ān describes the Holy Prophet in these words:

"Blessed is He who sent down the distinction upon His *servant* that he may be warner to the nations."³

Again :

"And He revealed to His *servant* what He revealed."

The Islamic formula of Faith, *Kalima*, includes : "I bear witness that Muhammad is the *servant* and Apostle of Allah."

¹ The Holy Qur'ān VII : 185.

² *Ibid.*, VI : 91 ; VII : 158 ; XXXIV : 28 ; LXVIII : 52 ; LXXXI : 27, etc.

³ *Ibid.*, XXV : 1.

JESUS SON OF MARY

The Holy Prophet is reported to have said :

“ I sit at meals as a *servant*, I eat like a *servant*, for I really am a *servant* ”.

(g) *He will be an elect of God with whom God will be pleased.*

I would say that, as a Prophet of God, this did apply to Jesus.

Equally this would apply to the Holy Prophet Muhammad. He is reported to have said :

“ Verily Allah created the creation and made me among the best of them.....”

Again :

“ Behold ! I am the beloved of Allah and there is no exaggeration in this.....”

(h) *That Prophet will not fail, nor will he be discouraged and he shall accomplish his mission and thus shall deliver judgment of God.*

The Jews and Christians believe alike, though for different reasons, that Jesus had died on the cross—according to Torah—accursed death.¹ In these circumstances, can any one say that Jesus fulfilled his mission on earth? He should not have, if the prophecy applied to him, felt discouraged. His prayer on Gathsemane: “ Let this cup pass away from me,”² and his cry of despair on the cross³ show that he had lost all courage. Again, instead

Says the Holy Qur’ān :

“ Your companion (Muhammad) does not err, nor *shall he fail*.”

History proves, and even Christian critics have to admit, that he was “ the most successful of all Prophets and religious personalities.”⁴ Because he was ordained to be successful in his earthy Mission he was to have “ a favour never to be cut off.”⁵ Regarding his courage of heart even a bigotted Christian like Sir William Muir had to admit :

¹ Deut., XXI: 33.

² Matt., XXVII: 46.

³ The Holy Qur’ān, LXVIII : 3.

⁴ Matt., XXVI : 39, ¹

⁵ Ency. Brit., Art. Qur’ān.

ISLAMIC REVIEW

of bringing God's judgment on earth, *i.e.*, setting up the Kingdom of God on earth, he only prayed for its coming¹ and expressed ignorance as to when it would be set up.² He did not, however, set it up, but on the contrary left the earth, according to the Christians, to sit at the right hand of God in heaven.

"We search in vain through the pages of profane history for a parallel to the struggle in which for thirteen years the Prophet of Arabia, in the face of discouragement and threats, rejection and persecution, retained thus his faith unwavering, preached repentance, and denounced God's wrath against his godless fellow citizens. Surrounded by a little band of faithful men and women, he met insults, menace, and danger with a lofty and patient truth in the future."³

The Holy Qur'ān says :

"Is it a judgment of the times of ignorances that they desire? and who is better than Allah to judge for a people who are sure."⁴

In the preceding verse the Holy Prophet is invited to judge people "by what Allah has revealed".

That he completed his mission on earth no one can deny. Idolatry vanished, the doctrine of Unity and Infinite Perfection of God became a living principle in the hearts and lives of his followers and submission to the Divine Will became the governing rule of life. Nor were social virtues wanting.

¹ Matt., VI : 10.

² Muir, *Life of Muhammad*.

³ Mark, XIII : 32-33.

⁴ The Holy Qur'ān, V : 50.

JESUS SO NOF MARY

Universal Brotherhood was inculcated, infanticide proscribed, orphans protected, slaves emancipated, usury and intoxicating drinks prohibited.

Indeed well may Muhammad, and he alone, say on his Farewell Pilgrimage : " O Lord ! I have delivered my message and have accomplished my work."

(1) *The inhabitants of the wilderness, the cities and villages of Kedar will sing his praises.*

This did not apply to Jesus. He never addressed himself to the Arabs.

Kedar refers to "the tribes of Arabia."¹ Prophet Jeremiah said that *Paran* will be the place where Ishmael shall live.²

Paran according to Biblical geography was near Hijaz.

It is evident, therefore, that this prophecy could apply in all its details only to the Holy Prophet Muhammad.

IV. The Prophecy of Prophet Malachi

That Prophet will not belong to the house of Jacob, for Israel did not walk in the way of the Lord and corrupted the covenant of Levi and that Prophet will be the Messenger of God.

This prophecy does not apply to Jesus. The designation "Messenger of God" was never applied to him. He belonged to the house of Jacob, which had violated the covenant of

Taking the two together the Holy Prophet did not belong to the house of Jacob and was the *Messenger of God*.

¹ Dummelow, *Commentary on the Holy Bible*, 441. See also Peake, *Commentary on Bible*, 447.

² Jer., XLIX : 7.

ISLAMIC REVIEW

Levi. The mention of this covenant and its breach excludes Jesus. In any case *that Prophet* had to be apart from the Messiah. Dummelow says :

“There is no Messianic prophecy in Malachi in the ordinary sense of the word.”¹

Peake observes that “Malachi was not predicting Christ.”²

It is, therefore, abundantly clear that out of all the principal components of these Biblical prophecies only three apply to Jesus, and that simply because they would suit the character of any Prophet of God. It can, therefore, be asserted that none of these prophecies really applied to him at all. On the other hand, all of them literally befit the life, character and mission of the Holy Prophet Muhammad.

But there is another aspect of the question. No one can deny that the Jews were expecting this prophet. For over a thousand years or so they had been expecting a Prophet like unto Moses. Prophet Ezra, some nine hundred years after Moses, bewailed :

And there arose not a prophet since in Israel *like unto Moses*, whom the Lord knew face to face.³

The Jews questioned, and enquired every prophet that arose amongst them whether he was *that prophet*. They asked John the Baptist :

Art thou Elias? And he saith I am not? Art thou *that prophet*? And he answered, No.⁴

This incident clearly shows that the Jews were anxiously awaiting three prophets: Elias, the Messiah and *that Prophet*. Thus Elias, according to Jesus, came in the person of John the Baptist. Jesus was the Messiah, and *that Prophet* had yet to come, for Jesus never put forward any claim to be *that Prophet*. This

¹ Dummelow, *Commentary on the Holy Bible*, 613.

² Peake, *Commentary on Bible*, 517.

³ Deut. XXXIV : 10 ;

⁴ John, I : 21 ;

JESUS SON OF MARY

becomes abundantly clear, for John tells us that the Jews further questioned John, the Baptist.

Why baptized thou then, if thou *be not the Christ, nor Elias, neither that Prophet.*¹

In fact, as I will presently show Jesus himself confirmed their belief by promising the future advent of *that prophet* whom he described as the *Paraclete*. Even after him, his apostles, like Peter, looked forward to the coming of *that prophet*.² Jude also referred to the same future event and said :

And Enoch also, then seventh from Adam, prophesied of these sayings: Behold, the Lord cometh with ten thousand of his saints.³

Thus both according to Peter and Jude the *second* advent of Christ had to be preceded by the coming of *that Prophet*. If we read the 14th and 16th chapters of John's Gospel it will become apparent that Jesus was also responsible for these views: He said:

But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.⁴

Hereafter I will not talk much with you for the prince of this world cometh and hath nothing in me.⁵

In another place, he is reported to have said :

Nevertheless I tell you the truth ; it is expedient for you that I go away: for if I go not away, the *Paraclete* will not come unto you,.....and when he is come, he will reprove the world of sin, of righteousness, as and of judgement.⁶

I have yet many things to say unto you, but ye cannot hear them now. How be it when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; *but whatsoever he shall hear, that shall he speak*: and he will show you the things to come *He shall glorify me*: for he shall receive of mine and shall show it unto others.⁷

The words: *I have many things to say*, have been interpreted to convey that Jesus had much to say, but as they, the people of Judæa, would not listen to him, he must say to another audience.⁸

In spite of the apparent contradiction in verses 26 and 30 (John, ch. 14th) the prophecy is in unimbiguous

¹ John, I: 25.

² Acts. III: 22.

³ Jude, 14; It is noteworthy that when the Holy Prophet conquered Makka, he had an army of exactly ten thousand.

⁴ John, XIV: 26.

⁵ John, XIV: 30.

⁶ John, XVI: 7-8.

⁷ John, XVI: 12-14.

⁸ Peake, *Commentary on the Bible*, 753.

ISLAMIC REVIEW

terms. The *Comforter* stands for the Greek word *Paraclete*. Wastenfalls explains that the word used by Jesus was *Mauhamana* (Aramic) and in Hebrew it was *Mauahhamanna*—both meaning the *praised*. In the sister language, Arabic, this word would be *Muhammad* or *Ahmad* which are derived from the same root *Hamd*, which means *praising*.

Before discussing the Qur-ānic version regarding the fulfilment of this and the other prophecies in the person of the Holy Prophet, a reference should be made to the Gospel of St. Barnabas. Barnabas was an Apostle of Jesus,¹ selected by the Holy Spirit, an uncle of Mark the Evangelist,² and a companion of Paul.⁷ He travelled throughout Palestine, from Damascus to Cæsarea, and from Philipi to Mt. Sinai, preaching the Gospel. His relics were discovered in a tomb in Cyprus in the fourth year of Emperor Zeno (478 C.E.) and a copy of his Gospel, written in his own hand, was found lying on his breast. The Gospel of St. Barnabas was condemned by the Church by three successive Decrees: the Decree of the Western Church (382 C.E.), of the Innocent I (465 C.E.) and of Gelasius (496 C.E.). The Gelasian Decree mentions the *Evangelium Barnabe* in its index of the prohibited and heretical Gospels. The recovered Gospel gradually found its way to the library of Pope Sixtus V and it was found there in 1549 by a monk named Fra Marino.

The Gospel of St. Barnabas was accepted and read in the Churches up to the Gelasian Decree. The Gospel contains a complete life of Jesus from his birth to his ascension. It begins with the miraculous birth of Jesus and deals with his circumcision, the visit of the Magi, the massacre of the Innocents, the flight into and the return of the family from Egypt, and the discussion in the Temple. Its central portions deal with the journeys, miracles, discourses, parables and ethical and eschatological teachings of Jesus. Finally, it gives a description of the Paschal Supper and records the betrayal, the trial and the crucifixion. The Gospel concludes with the re-appearance of the Lord and his ascension to heaven. After going through this very brief summary of its contents, one wonders why it was rejected by the

¹ Acts, XIV : 14 ;

² Matt, X : 1-2 ;

³ Col., IV : 10.

JESUS SON OF MARY

Church. Sale alleged in his *Preliminary Discourse to the Koran*: that it was a barefaced forgery and asserted:

The Muhammadans have also a Gospel in Arabic attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels and corresponds to traditions which Muhammad had followed in his Koran.¹

To begin with, this Gospel does not differ in material particulars with the Canonical Gospels, or as Sale would have it, the true Gospels. When Sale was challenged to produce this Gospel in Arabic, he was forced to confess:

I had not seen (the Gospel of St. Barnabas), when the little I said of it in the Preliminary Discourse. And the other extracts I had borrowed from M. de la Monnoye and M. Toland.²

Sale's knowledge, then of the "Arabic" Gospel of St. Barnabas was, after all second-hand and based on the publications of M. de la Monnoye (1716) and M. Toland (1718). These two gentlemen had never seen an Arabic copy. They had only heard of it; and, doubting the correctness of this false rumour, had themselves initiated the series of challenges to the Muslim world to produce the Gospel in Arabic. In fact no such Arabic Gospel of St. Barnabas existed and the rumour was without any foundation or justification. With the confession of Sale, the authority for the existence of any Arabic original melts away into the baseless conjectures from which it arose.³ Unless the original copy which was rejected by the Gelasian Council is produced, or without proving that the present copy is different from the copy of this Gospel which was recovered from the tomb of St. Barnabas, the Gospel in its present form must be accepted.

But why was this shameless and wicked suggestion made by Sale, and why did he attribute the origin of this Gospel to the Muslims? And why was this Gospel rejected by the Church? The reason is not far to seek. It must have contained something very unpalatable to them both. I will quote *verbatim* two verses from it, which explain both its condemnation and Sale's shameless

¹ Sale, *The Preliminary Discourse to the Translation of the Koran*, 58.

² *Ibid.*, Preface to the Reader, IX.

ISLAMIC REVIEW

effort to deny its authenticity. It records a saying of Jesus :

Verily, I say unto you that the *Messenger of God* is a splendour that shall give gladness to nearly all that God hath made: for he is adorned with the Spirit of understanding and of counsel, the Spirit of wisdom and might, the Spirit of forbearing and love, the Spirit of prudence and temperance; he is adorned with the Spirit of charity and mercy, the Spirit of justice and piety, the Spirit of gentleness and patience which he hath received from God, three times more than He hath given to all His Creatures. O Blessed time, when he shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done; seeing that His Spirit God giveth to them prophets. And when I saw him, my soul was filled with consolation, saying "O Muhammad! *God be with thee*, and may He make me worthy to untie thy shoe latches, for obtaining this I shall be a great prophet and *Holy one of God*. And having said this Jesus rendered his thanks to God.¹

(To be continued)

Polish Depts. Hostel,
Hiltingbury Road,
Chandler's Ford,
Hants.
5th January, 1948.

The Imam,
Mosque, Woking, Surrey.

Dear Sir,

I am enclosing photographs taken at the time of our visit to Woking. I am most grateful for the *Islamic Review* which I receive regularly. Every month I am able to satisfy partly the great interest which I have in the Islamic ideal. My sympathy for the Musalman world dates far back—the books which I liked best were those which dealt with this subject. During my University studies in Budapest I derived much satisfaction from the lectures of Prof. Germanus, who is an expert on Islam.

Having in mind your excellent explanations at the time of our last visit, I should like to come to you with some problems. If it will be convenient to you, I would like to pay you a visit one Sunday during February, together with one of my friends.

Yours faithfully,
E. Boba.

† *Gospel of Barnabas*, XLIV : 47. The translation is by Laura Rigg.

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